

nianly in appearance, and with notably long hair. They sometimes shave neither the head nor the face, and with their long whiskers and moustaches look more like Rajputs than Bráhmans. Their home tongue is Hindi, which they use among themselves and in speaking to the people of towns and large villages. In small villages and in the extreme south, where few understand Hindi, they express themselves chiefly by signs. They have no houses, halting for a day or two in road-side villages and towns, cooking their food in rest-houses, in Bráhmans' courtyards, in temple enclosures, or under river or lake-side trees. Their staple diet is wheat, pulse, and clarified butter. In Kánara, where these articles are difficult to get, they live on rice and vegetables, which they beg at the houses of Bráhmans and Vaishyás. They drink no liquor and eat no flesh, but smoke Indian hemp flowers or *bháng*, of which they are so fond that they go without food rather than without *bháng*. They are obstinate and greedy, but hardy and brave, and have a surprising power of enduring fatigue and hunger. Most of them are beggars. Unlike Gosáis and some other religious beggars they almost never acquire wealth. Any money they get is spent on *bháng*, tobacco, or opium.

Probably because Upper Indian pilgrims and beggars of all castes pass themselves off as Kanoja Bráhmans, their position as Bráhmans is disregarded. The local Bráhmans do not allow them to dine inside their houses, but give them their food outside, generally in the servants' dining place. They generally sit till one or two in the morning, singing songs in Hindi. They are up before dawn, and after bathing and embellishing their brows and arms with sect marks, go begging from door to door in Bráhman streets or to Vaishya shops. They return about noon, and after dressing their food, take a hearty meal, smoke *gánja*, and sleep till about four. In the evening they wander begging, and return at dark with firewood and pulse. They eat the pulse either raw or cooked, and then sit in a circle drumming, singing, and smoking till after midnight. The ordinary monthly expenditure of a single man is about 6s. (Rs. 3). They are generally Bhágvats that is believers in *ekmat* the theory that God and the soul are one, and that all gods are equally worthy of worship. Still they regard Rám and Krishna as their special patrons. They visit all sacred places whether Shaiv or Vaishnav. Their customs do not differ from those of Upper Indian Sárasvats. They are miserably poor.

Traders included fourteen classes, with a strength of 8978 (4854 males, 4124 females) or 2.12 per cent of the Hindu population. Of these 3332 (males 1770, females 1562) were Bávkuile Vánis; 1917 (males 1057, females 860) Mallavs; 1082 (males 655, females 427) Banjigs; 527 (males 257, females 270) Kannad or Vaishya Vánis; 477 (males 260, females 217) Bándekár Vánis; 457 (males 236, females 221) Telugu Banjigs; 322 (males 170, females 152) Nárvekár Vánis; 272 (males 143, females 129) Lád or Suryavaunshi Vánis; 112 (males 67, females 45) Bhátíás; 102 (males 45, females 57) Pednekár Vánis; 59 (males 29, females 30) Lohánás; 37 (males 21, females 16) Gujarát Vánis; 261 (males

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BRÁHMANS.

Kanojás.

TRADERS.

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Bāvkule Vānis.

125, females 136) Komtigs; and 21 (males 19, females 2) Márwár Vānis.

Bāvkule Vānis, numbering 3332 of whom 1770 are males and 1562 females, are found only in Kárwár. They seem to have come from Goa at the same time as the Shenvis. They take the word *shet* after their names and belong to the same family stocks as the Bāndekárs. The names of men are, Kusht, Dulba, Ganu, Phattu, Pundlik, Ithoba, Rāma, Nārāyan, and Murno; and of women, Dulbe, Bāije, Lakshmi, Párvati, Devki, Rukmini, and Káshi. Their family gods are Shivrāth of Angdi in Kárwár, and Mhālsa of Mádadol in Goa. They have no surnames, and persons belonging to the same stock do not intermarry. They have no subdivisions and neither eat nor marry with any other trading class. Both men and women are short, wheat-coloured, strong, and regular featured. Their home tongue is Konkani and they can speak Maráthi. Their houses are generally small with walls of mud, narrow verandas, front yards, and thatched roofs, not different from the dwellings of Koknas and other cultivating classes. Their every-day food is fish, rice, vegetables, and condiments, and their special holiday dishes are *pāisa* or *khir* that is rice cocoanut milk and molasses cooked together, and *vadá*s or pulse and rice cakes fried in cocoanut oil. They eat animal food, but do not drink liquor. They are moderate eaters, good cooks, and fond of fish, tamarind, and chillies. They dress in Bráhmaṇ fashion, the men wearing the waistcloth, the shoulder-cloth, and the headscarf; and the women the bodice and the robe whose lower end they draw back between the feet. Like Kannad Vānis they wear flowers as well as gold and silver ornaments. They are clean, hardworking, thrifty and even-tempered, but like other traders not very honest, though they are less hard and exacting than the Bāndekárs. Their hereditary calling is trade. Most of them go hawking, carrying headloads of rice, cocoanuts, fruit, spices, betel leaf, and cheap sweetmeats. They also own and till land. Some of them who have landed property are able to meet the cost of birth marriage and death ceremonies without running into debt, but most are poor and forced to raise loans to meet special expenses. They rank with Bāndekárs. Their ordinary life does not differ from that of the Bāndekárs and other Konkani-speaking traders. A family of five spends about 10s. (Rs. 5) a month. They are Smárts and consider the head of the Shringeri monastery their spiritual Teacher, employing Konkanasth, Joishi, or Karháda Bráhmaṇs to perform their ceremonies and showing them much respect. They have a strong faith in soothsaying, witchcraft, and sorcery. Girls are married between seven and twelve, and boys between fourteen and eighteen. A boy is girt with the sacred thread on his wedding day. Their other wedding ceremonies last for six days and do not differ from those of the Shenvis. The bridegroom has to pay £2 to £20 (Rs. 20 - Rs. 200) to the bride. They burn their dead, and, after ten-days' mourning, feast their caste people on the twelfth. Widows' heads are shaved and they are not allowed to marry. Their other customs do not differ from those of the Bāndekárs. Social disputes are settled according to the opinion of the majority of the castemen. They formerly made much money

by contraband trade in salt. Since this has been stopped their condition has declined. They have lately begun to send their children to school.

Mallavs, numbering 1917 of whom 1057 are males and 860 females, are found in small numbers in Sirsi, Siddápur, Haliyál, and Yellápur. Like the Banjigs they seem to have come from the Nizám's dominions. Their names, surnames, and family gods do not differ from those of the Banjigs. Persons of the same family stock do not marry. They are one of the Lingáyats classes eating with all Lingáyats except Hajáms or barbers, Dhobis or washermen, Gaulis or milkmen, Kudvakkals or husbandmen, and Pátardavaru or dancing-girls. Their home tongue is Kánarese with a large mixture of Maráthi. Their house, food, dress, and occupation, and their religious and social customs do not differ from those of the Banjigs. They are Lingáyats by religion, a branch of the Panchamsális, and strict observers of Lingáyat social and religious rules. They are successful as traders and landholders and are well-to-do.

Banjigs, numbering according to the 1872 census 1082 of whom 655 were males and 427 females, have in 1881 been included under the general head Lingáyats. They are found in Sirsi, Yellápur, Haliyál, and Siddápur, and in the petty divisions of Supa and Mundgod. Banjig is the Kánarese form of Vánia or Váni from the Sanskrit *banik* or *vanik* a trader. They are said to have come from the Nizám's dominions during the rule of the Lingáyat chiefs of Sonda in Sirsi. They have no family names, their surnames being taken from the names of places or of callings. Their house god is Virbhadrá and their house goddess Párvati whose shrines are found in all their villages. The names in common use among men are, Murgappa, Virappa, Madiválappa, Shántvirayya, Virbhadrá, Irappa, Channmallappa, Bassappa, Gurappa, Virupákshappa, Shivappa, Appayya, and Channappa; those among women are, Gauramma, Shivamma, Iramma, Bassamma, Guramma, and Chanviramma. Formerly all the men's names ended in *ayya* or *appa*, now some of them adopt the word *shetti* from Gujarát Hindu traders. Banjigs are divided into *ayyas* or priests and *appas* or laymen. Priests and laymen of the Shilvant section eat together and intermarry, though a priest does not marry his daughter to a layman. The priests or *ayyas* are divided into *gurusthaldavaru* or married and *viraktaru* or unmarried teachers. The unmarried teachers or monks are generally children of the married clergy, but, in accordance with a vow or for other reasons, a layman may make his son either a monk or a priest. The laymen are divided into Shilvants or virtuous from the Sanskrit *shil* virtue and Banjigs or traders. The Shilvants are those who observe certain rules of conduct and receive a sacrament from their bishop. They are considered superior to the unconfirmed Banjigs. The priests or *ayyas* and the Shilvants intermarry and eat together, but the Shilvants do not take food cooked by Banjigs or give their daughters in marriage to them. The whole caste both priests and laymen roof their wells so that the water may not be seen by the sun. They are also careful not to let any one see either their food or their drink. Both men and women are dark short and strongly

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Banjiga.

made with rather high cheek-bones and short noses. Their home speech is Kánarese with a large mixture of Maráthi words. They have a singing or drawling way of speaking.

They live in lines of one-storied houses with mud or laterite walls and tiled roofs without front yards. Their common food is rice and millet. They do not use flesh, fish, or liquor, and they are careful that no one even a Bráhmaṇ shall touch their drinking water. Their holiday dishes are *godhi huggi* or boiled wheat mixed with molasses milk and cardamoms; *sháviḡe* or macaroni, that is wheat-flour beaten into dough and drawn into long threads which are dried, curled round sticks in the sun, boiled, and eaten with molasses and milk; *sháviḡe sandiḡe* or vermicelli, kneaded rice-flour pressed through a metal plate pierced with small holes, and eaten fried or roasted with molasses and cocoa-kernel; *mádali* orange-sized balls of roasted wheat-flour and split gram with sugar or molasses; and *holiḡe*, wheat-flour cakes rolled round a lump of sugar and baked. The men wear a waistcloth, a shouldercloth, and a headscarf or *rumál*. Women wear the ordinary robe worn like a petticoat without passing back the skirt between the feet and with the upper end drawn over the head, and a bodice with a back and short sleeves.

They are less neat in their dress than Bráhmaṇs and are specially fond of dark colours. The dress of the priests is an ochre-coloured robe hanging from the neck to the ankle, with a shouldercloth, a headscarf, and wooden sandals. The men wear gold ear and finger rings and gold or silver girdles. Married women wear nose and ear rings of gold, the lucky necklace of gold and small black glass beads, and glass bangles. They are honest, thrifty, hard-working, and well behaved, but not cleanly. Most of them are traders dealing in cardamoms, pepper, cloth, oil, rice, betelnuts, and spices. Some are brokers and some are cart-drivers. Rich women spend all their time in the house; those who are not well off, besides cooking, attend to the shop, and the poor grind corn earning about 3*d.* (2 *ans.*) a day. They are well-to-do, many of them owning land. They rank as traders. Though Bráhmaṇs do not consider them in any way superior to Shudras, they have a high idea of their social position. They do not allow even Bráhmaṇs to enter the inner parts of their houses, and will not use water touched or food cooked by a Bráhmaṇ. Except a few on the Dhárwár frontier who employ Joishis, their ceremonies are performed by Lingáyats priests. Their daily life does not differ from that of other traders. A family of five spends about 1*s.* (Rs. 7) a month.

Lingáyats are so called from wearing the *ling* or emblem of Shiv in a small silver box round the neck or tied in silk either on the upper left arm or round the neck. Women wear the emblem in the same way as men. They never take off the *ling* except when bathing, and then they hang it up so that it may not touch the ground. Their priests, who are called *ayyas* or *jangams*, belong to their own caste. As already noticed they are of two leading classes, unmarried or *viraktaru* and married or *gurusthaldaváru*. The unmarried or monks are divided into three classes: *hiremathadayyas* or priests of the highest order or of a great monastery, *pattadayyas* or managing

priests, and *charantis* or wandering priests. The married clergy or *gurusthal davaru* are divided into *savirmathadayyas* or priests of a thousand temples, *nurumathadayyas* or priests of a hundred temples, and common *ayyas*. These are the three lower orders. The monks or unmarried priests are the sons either of married clergy or of laymen who under a vow or for some other cause have as children been devoted to a monastery. The abbot or head of the monastery, who is called *hiremathadayya*, always lives in the monastery praying for the welfare of his flock and that after death they may be free from transmigration. The abbot's coadjutor or *pattadavarappa*, also called *pattadayya* or *pattadappa*, lives with the abbot attending to the monastery, and training novices and boys who are sent to it for religious education. After dinner he always reads sacred books to the inmates of the monastery and to any one else who chooses to attend. In some monasteries the headman is a *pattadayya*. The *charantis* or acolytes keep constantly travelling, visiting Lingáyat settlements where they are entertained by the local community. *Charantis* are occasionally placed in charge of monasteries. The married clergy or *gurusthaladavaru* solemnize marriage and death ceremonies and teach Lingáyat children to pray. Their children pass their time in religious studies and in attending on the *viraktas* or unmarried priests. There are three lower orders of married clergy whose duties are hereditary : *Ganácháirs*, who bathe and dress corpses and call people to feasts and funerals; *samádhi-yavaru* or sextons who dig graves and carry corpses; and temple priests or *pujáris*, the ministrants of the god. Unmarried priests during their life choose one of their disciples to succeed them. Except this there is no promotion from the lower to the higher orders. The higher priests, both married and celibate, are considered so sacred that the touch of their feet is believed not only to purify everything unclean but to impart divinity to an image. The touch of a Lingáyat priest is also considered the highest honour to an image or idol. Instead of Bráhmanical offerings of fruit, flowers, frankincense, and hymns, it is not uncommon, on grand occasions, to see an *ayya* or *jangam* laying his foot on the head of Shiv's bull or *basav* and asking him, Is it well?

Their chief holidays are *Shivarátra* in February-March, *Gauri's* day in September-October, *Ganesh-chaturthi* in September-October, New Year's day in February-March, *Diváli* in October-November, *Holi* in April-May, and the *jatrás* or yearly fairs in honour of Virbhadrá and Basav. Both men and women mark their brows with cowdung ashes. Their high-priest or Teacher is the head of the Lingáyat monastery at Chitaldurg in Maisur. Like other Hindu Teachers, he chooses a successor during his life who acts under his orders so long as he lives. The Teacher may belong to any of the higher classes of Lingáyats. He lives in celibacy in his monastery at Chitaldurg in great pomp, and receives divine honours from his followers. He goes on tour once every three or four years, receiving contributions and in return giving his followers the water in which his feet are washed, which they rub on their eyes and drink. Unlike Bráhman religious Teachers the Lingáyat Teacher performs death and marriage ceremonies. In other respects his

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position and relation to his followers do not differ from those of Bráhmānic Teachers.

Lingáyats make pilgrimages to Benares, Gokarn in Kumta, Chitaldurg in Maisur, and Ulvi in Yellápur. They throw aside the whole system of ceremonial impurity. Neither a birth, a death, nor a woman's monthly sickness makes the believer impure. Widow marriage and polygamy are allowed and practised; polyandry is unknown.

Just before a child is born a midwife is called, and immediately after the birth word is sent to the priest who either comes at once, or waits till the fifth or the thirteenth day after birth when he invests the child with the *ling* or emblem of Shiv. A feast is given to women on the fifth day, and a second feast to priests and friends on the thirteenth day when the child is named. Boys are married between twelve and twenty, and girls between nine and sixteen. Lingáyats do not hold that a girl need be married before she comes of age. Proposals of marriage come from the boy's parents. When the offer is accepted the bridegroom's people, after consulting a *jangam* or a Bráhmān astrologer, go to the house of the bride. The time for the marriage is fixed; the bride is presented with gold and silver ornaments a robe and a bodice; and the bridegroom's people are feasted by the bride's parents. Large booths are built in front of the bride's and the bridegroom's houses. The marriage ceremony generally lasts for four days. On the first day the bride's people come to the house of the bridegroom and rub him with turmeric paste, and the bridegroom's people do the same to the bride. They then tie roots of the turmeric plant round the right wrist of the bridegroom and the left wrist of the bride. On the second day the family god or goddess is propitiated by both the bride's and bridegroom's people. The family god or goddess is brought to the houses from the house of the *purvants* that is *purohīts* or priests, who are either laymen or priests and represent the heads of Lingáyat families. The priest hanging it to his neck by a cord brings the image from his own house where it is kept and sets it on a low stool in a square marked off with lines of quartz powder. After this, either leaf-worship *elepúje*, or frankincense-worship *guggulpúje*, is performed. The leaf-worship or *elepúje* is performed by persons whose family goddess is Párvati, and the frankincense-worship by those whose god is Virbhadrā. Leaf-worship consists in covering a bamboo screen with the green leaves of the *basri* *Ficus speciosa*, or the waved leaf fig tree, by forcing the leaves between the slips of bamboo. In the frankincense ceremony the bottoms of two new jars are taken off and laid as lids on their mouths; they are filled with wheat-flour, and eight sandal-sticks about a span long are planted in the flour in the shape of an octagon. Pieces of cloth are tied to the ends of the sticks and spread tightly like the top of a drum, and on the cloth are laid small quantities of camphor and frankincense and round pieces of cocoa-kernel. On the pieces of kernel are laid two white rags soaked in oil and sprinkled with water mixed with cowdung ashes. The jars are then set on a piece of white cloth spread on the ground in the god's room. In performing this as well

as in performing the leaf ceremony the priests dance and sing Kánarese hymns before the god or goddess. When the worship is over a feast is given to the caste people, the special dish being *godhi huggi* of wheat milk and molasses.

Early next morning the bride, accompanied by her house people and friends, comes in procession to the bridegroom's house. Then the oiled rags which were laid on the pieces of cocoa-kernel are lighted, and the bridegroom and his mother and the bride and her mother, each carrying a pot or a bamboo screen, go in procession to the temple of Virbhadrā or of Párvati. In front of the bride and bridegroom go dancing-girls, musicians, and priests, on each side of them are men, and behind them are women. The procession occasionally halts on the way when the dancing-girls dance and sing, the musicians play, and the priests dressed like Marátha soldiers sing hymns in honour of Virbhadrā with a chorus of *Kade, Kade Virbhadrā*, apparently *Kanda Virbhadrā*, that is Victory to Virbhadrā. When they draw near the temple the parties enter leaving the dancing-girls outside, and the bridegroom and bride and their mothers walk with the pots or bamboo screens on their heads round the chief priest, who sits on a raised seat in the most notable place. After finishing the third round they drop the jars or bamboo screens on the floor and put out the lights. Then, after either leaving the pots in the temple or distributing the leaves among the guests, the bride goes to her house and the bridegroom to his. Soon after this a party from the bride's come to ask the bridegroom to her house. He goes with them, and, at the lucky hour, the bride and bridegroom sit in the marriage booth on a piece of white cloth spread on the ground before the priest or *ayya* who sits on a raised seat. On the floor, between the bride and bridegroom and the priest, millet is spread, five small earthen pots are set, and a long cotton thread is passed several times round the necks of the pots. One of the ends of the thread is given to the bridegroom to hold and the other to the officiating priest. The priest also holds in his hand a tray of millet or rice, which he blesses, giving the bride and bridegroom a sermon on the duties of the married state. At the end of the service the guests draw near the priest and take a little millet or rice from the tray in the priest's hand. The ends of the bride and bridegroom's garments are tied into a knot, and a dancing-girl throws the lucky necklace round the neck of the bride. The priest then says 'Live long in peace and unity,' and blesses the pair, throwing some grains of millet on their heads. The guests follow his example and shower millet on them. A dinner is soon after served and the ceremony is over.

On the fourth day the bride is hidden and the bridegroom is made to find her. Afterwards the pair are seated on an ox and taken in procession to the village temple. After bowing to the god or goddess they visit the bridegroom's. Before they enter the house they are stopped by the bridegroom's sister who makes him promise to give his daughter in marriage to her son, though he is by no means bound to keep the promise. A feast is then given to friends and relations.

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Banjija.

With the Lingáyats death is a season of gladness. The believer has left the evils of life and has gone to enjoy Shiv's heaven or *kailás*. When fatal symptoms set in priests are called and the dying man is bathed, rubbed with cowdung ashes, and laid on a square marked off with lines of quartz powder. Lingáyat priests are feasted and money is distributed among them. This is called the *vibhuti* or ash ceremony. Soon after death the body-dresser or *ganáchári* and the grave-digger or *samádhiyav* wash and dress the corpse and lean it against a wall in a sitting posture with lights burning before it. The officiating priest then comes, and, while musicians play music, removes the silver *ling* box from the neck of the corpse, ties it to the right arm, and purifies the body by placing his feet on its thighs, and throws a garland of flowers round its neck. Meanwhile all the *ayyas* or Lingáyat priests in the country, who have heard of the death from the body-dresser, flock to the house and place their feet on the lap of the corpse for which they are paid 6d. to 4s. (4 *ans.* - Rs. 2). The body is kept in the house one to four days till all relations have come to take a last look. A funeral bier, like a canopied chair, called a *vimán* or balloon, is made ready and the body set on it after it has been again purified by having the head touched by the priest's foot. Then the people who come in large numbers throw flowers on the body. The chair is lifted by the grave-diggers or *samádhiyavaras* and the men of the family. Before them walk a band of musicians and close behind the body follow the wife and a party of friends accompanied by the *ganáchári* and other priests. At the grave the body is stripped of its rich clothes and ornaments and is put into a calico sack the mouth of which is tied in a knot over the corpse's head. Before the body is laid in the grave it is set at some distance to one side. The priests divide into two parties, one to send the dead man to heaven and the other to ensure his entrance. The party who send him to heaven stand close to the body and call to the other party, who stand near the grave, 'This man has done well and has earned a place in heaven.' The receiving party answer: 'If this is true he shall certainly have a place in heaven.' The body is then carried to the side of the grave and placed in it in a sitting posture. The officiating priest again sets his feet on the corpse's head, *bel* leaves are thrown in, the grave is filled, and the funeral party return home with the clothes and ornaments of the deceased. Social disputes are settled at meetings of the men of the caste under the presidency of the headman and his secretary, both of whom belong to the caste. The headman has the title of *gauda* and the secretary of *patnashetti* or chief trader of the city. Minor offences against caste rules are punished by fines or warnings. In serious cases the proceedings are submitted to the Teacher, whose decision is final. Those who refuse to conform are put out of caste either for a time or for ever.

Kannad Vánis.

Kannad or Vaishya Va'nis, numbering 527 of whom 257 are males and 270 females, are found in small numbers in Sirsi, Supa, and Siddápur, and in greater strength in Honávar, Ankola, and Kumta. They seem to have come from Goa. They add the word *shetti* to their names, and, according to their tradition, came from Oudh to escape the wrath of a low-class king who was refused

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Kannad Vánis.

the hand of a Kannad Váni maiden. Their household goddess is Mhálsa whose shrine is in Goa. They have no subdivisions and neither eat nor marry with any other division of Vánis. They are short, strong, dark, and regular featured, the women closely resembling the men in features and complexion. Their home tongue is Kánarese; but they can speak Maráthi, Hindustáni, and Konkani. They live in one-storied houses with mud or laterite walls and thatched or tiled roofs. Their ordinary food is rice and fish, and they have the same special dishes as Bráhmans. In other respects as regards food, they do not differ from Bándekárs. They are moderate eaters and good cooks, being specially fond of fish, tamarind, and chillies. The men wear the waistcloth, the shouldercloth, and the headscarf. The women wear the skirt of the robe drawn back between the feet, the backed bodice with short sleeves, and ornaments of gold and silver on the head, neck, ears, nose, arms, wrists, ankles, and toes. They are also fond of flowers of all colours. They are clean, hardworking, thrifty, even-tempered, and kindly and considerate to their debtors. They are petty money-lenders and shopkeepers dealing in rice, cloth, spices, and groceries. They are well-to-do, most of them owning land. They rank next to Bráhmans. The men go to their shops at sunrise and stay till about nine at night, coming home at noon and going back after three. Their breakfast, which is of simple gruel is taken about noon; their dinner of strained rice and vegetables or fish curry about three; and their supper, which does not differ from their dinner, about half-past nine. A family of five spends about £1 (Rs. 10) a month. They keep the ordinary Hindu holidays, worship all Bráhmaṇ and local deities, and have faith in soothsaying and witchcraft. Their family gods are Maháalakshmi of Nágeshi, Ganpati of Kandvá, and Shánteri of Mádadol in Goa. Their spiritual Teacher is the head of the Shringeri monastery in Maisur. He seldom interferes with their affairs and deposes his authority to subordinates who are called *párupatyagárs* or *shástris*. They employ Chitpávan, Karháda, Deshasth, Havig, and Joishi Bráhmans as their family priests, and treat them with much respect. Boys are married between fourteen and eighteen, and girls between eight and eleven. Boys are girt with the sacred thread between eight and eleven. The heads of widows are shaved and they are not allowed to marry. Polygamy is allowed but is seldom practised. Their ceremonies from birth to death do not differ from those of the Sásashtkárs and Shenvis. Breaches of caste rules are enquired into and punished by their community. Many are large landholders and are well-to-do. They have begun to teach their children English and are better off than the Bándekárs.

Bándekár Vánis, numbering 477 of whom 260 are males and 217 females, are found in Kárwár, Ankola, Kumta, Honávar, Yellápur, and Haliyál. They are said to have come from Goa at the Portuguese conquest in 1510. Like other Vánis they take the words *shet* and *pandit* after their names. The name Bándekár comes from Bándé a village in Sávantvádi, which appears to have been their former home. The names in ordinary use among men are, Bábanshet, Anantshet, Lingshet, Rámshet, Gopálshet, Dulushet,

Bándekár Vánis.

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TRADERS.

Bándekár Vánis.

Rámápanđit, Bhumápanđit, and Manjaipandit; and among women, Sarasvati, Lakshmi, Rama, Káveri, Ganga, Yamni, and Pandhari. Their surnames are, Pokle, Taishet, Sirsát, Munj, Andari, Mhápsékár, Vengurlekár, Bándodekár, Nevki, Teli, and Kushi. Their family gods are Kudáleshvar of Kudál in Sávantvádi, Bándeshvar of Bándé also in Sávantvádi, and Rámnáth of Mhápsa in Goa. Persons bearing the same surname do not intermarry. They have no subdivisions and neither marry nor eat with any other trading class. They are regular featured, short, stout, and somewhat darker than Shenvis and Sásashtkárs, and their women are like the men but fairer. They speak Konkani with an accent much like that of the Kushasthalis or Sárasvats, and can also converse in Kánarese and Maráthi. Their houses are like those of the Sásashtkárs. Their common food is fish, rice, vegetables, and spices, and their special dishes are the same as those of Sásashtkárs. They do not openly eat flesh or drink liquor, and are moderate eaters but not good cooks. They dress in Bráhmañ fashion and keep costly clothes in store for holiday wear. They are clean, hardworking, calculating, and miserly. They have a poor name for honesty, and in their dealings are almost as harsh and exacting as Márwár Vánis. They are petty shopkeepers selling rice and cocoanuts. A few have opened business as general merchants and a few have entered the public service as clerks. They spend their time either in their shops or in preparing for sale roasted rice or *churmuri* or *mundakki*, beaten rice or *avlakki*, and cheap sweetmeats of pulse and molasses. The women pass their time in house work and help their husbands in beating and roasting the rice. With few exceptions they are poor. They rank next to Bráhmañs. Their daily life does not differ from that of other Vánis. A family of five spends about £1 (Rs.10) a month. They are Smárts or followers of Shankaráchárya and keep the ordinary Hindu holidays. They are special believers in Ganpati and in the host of village gods which are worshipped by the lower orders of Hindus. They have also great faith in soothsaying, witchcraft, and ghosts. They employ Karháda, Havig, and Chitpávan Bráhmañs to perform their thread, marriage, puberty, and death ceremonies, which do not differ from those of Kannad Vánis. They show their priests great respect, especially their high-priest or Teacher who is a Havig Bráhmañ of Haldipur in Honávar. Children are named on the twelfth day after birth. Boys are girt with the sacred thread between seven and twelve, and married between twelve and eighteen. Girls are married between eight and eleven, and a ceremony is performed when they come of age. A *shráddha* or memorial ceremony is performed by a priest on the eleventh day after a death. Their practices do not differ from those of the Kannad Vánis. The heads of widows are shaved and they are not allowed to marry, but polygamy is permitted and practised. Social disputes are settled by the majority of the caste men the proceedings being submitted for the confirmation of the Teacher. The competition of the Sásashtkárs has reduced their profits and their condition is somewhat depressed. Some of them read and write Kánarese and a few have begun to teach their children English.

Telugu Banjigs, numbering 457 of whom 236 are males and 221 females, are found in the sub-divisions of Kánara above the Sahyádris, especially at Mundgod, Sámbráni in Haliyál, Siddápur, Banvási in Sirsi, and Yellápur. They take their name from the Telugu country in the Nizám's dominions. According to their story they are descended from Prithvi Mallhatti a Shaivite whose wife was a votary of Vishnu. Their names are the same as those of other Banjigs. They have no subdivisions. Both men and women are short, dark, and strongly made. Their home tongue is Kánarése. They live in small houses with mud walls and tiled or thatched roofs, and while travelling put up under trees in small tents. They eat meat and drink liquor, but their common food is rice and pulse. They are moderate eaters, but not good cooks. The men wear the waistcloth in Maráthi fashion, throw a cloth over the shoulders, and tie a scarf round their heads. The women wear the skirt of the robe hanging like a petticoat and draw the upper end over the head like a veil. Their bodice has a back and short sleeves. They wear rich gilt and silver ornaments and flowers on holidays. They are clean, sober, hardworking, and honest. They are pedlers carrying beads, penknives, locks, silk thread, toys, rice, and spices. Boys begin as apprentices. On beginning their apprenticeship they are warned against lying, stealing, and cheating. They also work as field labourers. Though not well off they earn enough for their maintenance. They seem to have once been Lingáyats, but Lingáyat priests have now no influence over them. Except some of the women who stay at home to cook, men women and children go out to sell their merchandise in small bands. A family of five spends about 10s. (Rs. 5) a month. Their spiritual Teacher is the high-priest of the Shri Vaishnav Bráhmans. Their chief deity is Vishnu; they also pray to Dharmaráj apparently Gautama Buddha under the guise of the eldest Pándav, and offer animal sacrifices to Mariamma and other destructive spirits. They marry their girls when they are between ten and fourteen, there being no rule that a girl should be married before she comes of age. Their boys are married between twelve and twenty-five. Widow marriage and polygamy are allowed but seldom practised. They either burn or bury their dead. Breaches of caste rules are punished by their own community. Their calling is poorly paid, and though some of them send their children to school as a class they are not well-to-do.

Nárvaka'r Vanis, numbering 322 of whom 170 are males and 152 females, are found in Supa and Yellápur. They take the word *shet* or trader after their names and are said to have come from Nárvé in Goa. Their names, surnames, and family gods do not differ from those of the Pednekárs, and like them persons of the same stock do not intermarry. They have no subdivisions and neither eat nor marry with any other class of traders. Both men and women are short, wheat-coloured, and weak. They speak Konkani indoors and Kánarése out of doors. They live in small one-storied houses with mud walls and either tiled or thatched roofs. Their common food is rice, vegetables, and fish, but they eat meat and drink liquor. They are moderate eaters though not good cooks, being excessively

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*Telugu Banjigs.**Nárvekáris.*

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Narvekar Vánis.

fond of hot relishes and cocoanut oil. The men wear the waistcloth, the shouldercloth, and the headscarf, and the women pass the skirt of the robe back between the feet and wear a bodice with short sleeves and a back. They are thrifty, hardworking, and orderly, but have not a good name for truthfulness. They are petty dealers like the Bávuli Vánis, and are not prosperous. Their rank and their daily life do not differ from those of other Konkani-speaking traders. They worship all Bráhmaṇ and village gods, but their favourite goddess is Mhálsa whose shrine is in Goa. They employ Havig Bráhmaṇs to perform their birth, puberty, marriage, and death ceremonies, which do not differ from those performed by Kannad Vánis. Their spiritual guide is the Smárt head of the Shringeri monastery in Maisur. Their boys are girt with the sacred thread between ten and fourteen and are married between twelve and twenty-five. Their girls are married between eight and eleven and a ceremony is performed when they come of age. Their ceremonies do not differ from those of the Kannad Vánis. Widow marriage and polygamy are allowed and practised. They burn their dead. Their caste disputes are settled by the opinion of the majority of the men of the caste. They are illiterate, and as they neither send their children to school nor train them for higher employment their state is not likely to improve.

Lád Vánis.

La'd or Suryavaunshi Va'nis, numbering 272 of whom 143 are males and 129 females, are found in Yellápur, Haliyál, and Sirsi. They say that they are the children of *Surya* the Sun. They are said to have come from Benares to Maisur under pressure of famine about 700 years ago. But their caste name seems to show that their former settlement was not in Benares, but in South Gujarát or *Lát Desh*.¹ They are a branch of the Lád community of Maisur with whom they have social intercourse.² They have no subdivisions. Both men and women are tall, dark, and strong. They formerly spoke Chaurási, said to be a dialect spoken north of the Krishna, perhaps a reminiscence of the Surat Chorási; they now speak Kánarese. They live in one-storied houses with mud walls and thatched or tiled roofs. Their staple diet is rice and pulse. They eat the flesh of animals slain in sacrifice and wild pork, but do not drink liquor. They are great eaters but not good cooks. The men wear the ordinary waistcloth, the shouldercloth, and the headscarf; and the women a bodice and robe whose skirt they wear like a petticoat without passing the end back between the feet. They are hardworking, thrifty, and orderly. They were formerly troopers and horse-dealers, but they are now chiefly engaged in trade, dealing in rice, cloth, spices, and groceries. They are well off and ránk with other traders. The men trade and the women mind the house. A family of five spends about 14s. (Rs. 7) a month. They are Smárts or followers of Shankarácharya, and employ Kánarese Joishi Bráhmaṇs to perform their puberty, marriage, and death ceremonies. They worship all Hindu gods, but their favourite deity is Bhaváni whose temple priests are of the Lád caste. These priests do not

¹ Bombay Gazetteer, XII. 57.² Rice's Mysor, I. 329 and II, 183.

marry and walk about almost naked. They offer blood sacrifices and sometimes make burnt offerings, eating part of them and giving the rest to the worshippers. They are said to have formerly openly sacrificed animals, and performed *shakti* ceremonies, but these practices are said to have fallen into disuse. Their family god is Venkatesh whose chief shrine is at Tirupati in North Arkot. They worship local gods, and fast on Fridays. Boys are invested with the sacred thread at eight and married at eighteen; girls are married between nine and eleven. Their customs do not differ from those of the Ráchevárs, a Tamil-speaking military class who are found in Kárwár and Maisur. They burn their dead. Widows do not marry; they used to burn with their husbands. Caste disputes are settled according to the opinion of the majority of the men. They teach their boys to read and write Kánarese, and succeed as traders in grain, cloth, and groceries.

Bhátia's, numbering 112 of whom 67 are males and 45 females, are found in the towns of Kumta and Kárwár. Their mother-country is Cutch, but most of them have come to Kánara from Bombay within the last sixty years. They claim, probably with right, to belong to the tribe of Bháti Rajputs whose head-quarters are in Jesalmir in Rájputana. The men add the word *shet* to their names. They say that there are eighty-four family stocks in their country each with a distinct family god, whose shrines are in Márwár. The Kánara Bhátia's still intermarry with those of their class who have remained in Cutch. They have no subdivisions. They are strong and fair, and speak Cutchi in their homes. They live in one or two storied houses with stone walls and tiled roofs, in style like a Bombay house. Their staple food is rice, wheat, pulse, and butter. Like other natives of Gujarát, compared with the people of Kánara, they are great eaters, fond of clarified butter, milk, sugar, and molasses, but they are not good cooks. Their holiday dishes are different kinds of country sweetmeats. The men wear the waistcloth, the long coat, and the Kánara headscarf or the Bhátia oval double-peaked turban. The women wear the skirt of the robe hanging like a petticoat, and their bodice is open-backed and short-sleeved. They are vigorous and enterprising, but hot-tempered and considered unscrupulous. They are traders, dealing with Bombay and Malabár and even with Europe. They are well off and prosperous. They rank with the local trading classes. The men rise about seven and saunter about their houses for an hour or two. They breakfast at ten and go to their shops or offices. They return after sunset and sit writing their accounts till ten or eleven and sometimes till midnight when they sup and go to bed. The women mind the house. A family of five spends about £2 to £3 (Rs. 20-Rs. 30) a month. In religion they are Vaishnavs, respecting all Vaishnav and local deities and keeping the ordinary holidays. Their family priests are Gujarát Bráhmans. But their religious Teachers or *mahárájás*, to whom they pay the highest honours, and who at times visit them and collect contributions, are southern or Telugu Bráhmans, descendants of the great Vaishnav teacher Vállabháchárya who lived about the fifteenth century. Bhátia's wear the sacred thread and make pilgrimages to Gokarn, Benares, Rám-

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*Lad Vánis.**Bhátids.*

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eshvar, Gaya, and Dwárka. They marry their girls between ten and fourteen, and their boys between sixteen and twenty-five. Widow marriage is forbidden, but their widows do not shave the head. They burn their dead. Their social disputes are settled by meetings of adult castemen. As a class they are well-to-do. They teach their children to read and write and keep their accounts in Gujaráti.

ekár Vánis.

Pedneka'r Va'nis, numbering 102 of whom 45 are males and 57 females, are found in Kárwár, Ankola, Kumta, Honávar, and Sirsi. They are immigrants from Pédne in Goa and seem to have come to Kánara in the beginning of the sixteenth century. Like other trading classes they place the word *shet* and *náik* after their names. Their family stocks are Atri, Bháradváj, Kashyap, Kaushik, and Kaundanya. Marriage is forbidden between persons of the same stock. The names in common use among men are Ananta, Rámchandra, Vittayya, Bábu, Subráya, Vithoba, and Krishna; and among women, Párvati, Rukmini, Satyabháma, Lakshmi, Devki, and Sarasvati. Representatives of the old community remain in Pedne in Goa. They are a distinct branch of Vánis, and neither eat nor marry with any other subdivision of traders. Both men and women are regular featured, fair, middle-sized, and strongly made. Their home tongue is Konkani, but they also talk Kánarese. They live in small houses with mud walls, thatched roofs, narrow verandas, and front yards. Their common food is rice and fish, and they eat flesh though not openly. They are poor cooks but great eaters and are fond of fish and of bitter and hot relishes. The men wear the sacred thread, and the waistcloth, shouldercloth, and headscarf. The women pass the skirt of the robe back between the feet, and wear a bodice with short sleeves and a back, and the same ornaments as Kannad Vánis. They are clean, hardworking, quiet, and thrifty, but have not a good name for honesty. Their chief occupation is to make roasted rice or *mundakki* or *chanmuri* and beaten rice or *avlakki*. Besides looking after the house the women help in roasting and beating the rice. They also buy plantains, cocoanuts, betel leaves and nuts, and flowers wholesale from the growers and sell them retail. They earn 6d. to 1s. (4-8 *ans.*) a day, and on such big days as Anma's fairs, 2s. to 6s. (Re. 1-Rs. 3).

They are well off some of them owning land. Their social rank and their daily life do not differ from those of other trading classes. A family of five generally spend about 14s. (Rs. 7) a month. They are Smárts by religion. Their family gods are Malvirdev and Raulnáth of Mhálpe near Pedne in Goa, and Kámákshi and Shánterdevi of Sánikatta in Ankola. In other respects their religion does not differ from that of the Kannad Vánis. Their spiritual Teacher is the head of the Sántarde monastery near Pedne in Goa. They employ Sásashtkár Bráhmans to perform their ceremonies and pay them great respect. The parents of the bride receive money. Their boys are girt with the sacred thread between eight and twelve and married between ten and twenty. Girls are married between eight and eleven and a ceremony is performed when they come of age. They burn their dead. The heads of widows are shaved and they are not allowed to marry. Their family priests are Sásashtkár Bráhmans.

Their ceremonies do not differ from those of the Kannad Vánis. Their social disputes are settled by committees of the castemen. They do not send their children to school.

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TRADERS.
Lohánás.

Loha'na's, numbering 59 of whom 29 are males and 30 females, are found in Kumta where they have settled since the introduction of British rule. Lohána is a Sindh name and the class is apparently of Afghán origin. They live in Kumta where they are said to have come from Cutch. The names in common use among men are, Ukda, Pisa, Jairám, Manji, Peváj, Khatáv, Tokarsi, Govand, Chaturbhuj, Morárji, Hemráj, Náran, Devákar, Tulsidás, Bhimji, and Lálji; and among women, Ganga, Koshi, Puseji, Jamuna, Mitta, Lakam, Mammi, Kuvar. Their family god is Shrináthji of Mevád in Márwár. Their parent stock is in Cutch and they marry and eat with Cutch Lohánás. A Lohána is accosted as *thakkar*, and the men place the word or title *thakkar* before their personal name, as Thakkar Hemráj. They have three family stocks Tauna, Jettani, and Sundarni. People of the same family stock do not intermarry. There are no subdivisions among Lohánás. The men are fair, tall, stout, and well-made; and the women are like the men only fairer. Their mother-tongue is Cutchi, which they still speak in their homes. Out of doors they speak a corrupt Kánarese with a Gujaráti accent. They live in two-storied houses with laterite walls and tiled roofs, with verandas but without front yards. Their common food is rice, wheat, clarified butter, split pulse, and gram. They are said to have given up their former practice of eating fish and other animal food. Sweetmeat balls is their favourite dainty. They are great eaters being fond of clarified butter, pulse, milk, and molasses, but they are not good cooks. The men wear the sacred thread, the waistcloth, the white long coat or *angarkha*, and the red or flowered Cutch turban of the same shape as that worn by Bhátías. The women wear the usual Cutch robe the skirt like a petticoat and the upper end drawn across the head and face like a veil. The bodice is short-sleeved and open-backed. They are hardworking, thrifty, and hot-tempered, and are considered unscrupulous in their dealings. They trade in cotton and piece-goods, hardware, cardamoms, betelnuts, dates, spices, and groceries. They all read and write Gujaráti and are well-to-do. They rank below Bhátías, taking food cooked by Bhátías though Bhátías do not take food cooked by them. On grand occasions the two classes interchange visits and dine with each other sitting in different rows and employing Gujaráti Bráhmans to cook. Such of their men and women as are poor employ themselves as house servants or corn grinders. The men work like the Bhátías and the women mind the house. Children are allowed to play about the house till they are five years old. After five girls help their mothers and boys are sent to learn Gujaráti. A family of five spends £2 to £3 (Rs. 20 - Rs. 30) a month. Like the Bhátías they are followers of the Vallabháchárya Mahárájas who are Telugu Bráhmans and Vaishnavs in religion. Besides Krishna, who is their special deity, they worship the ordinary Bráhman and village gods and keep local holidays. Girls are generally married in childhood, but there is no rule against their remaining unmarried till they are grown up. The *satti* or *chhatti* ceremony

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Lohands.

is performed on the sixth day after birth, the child is named and cradled on the twenty-first, and dinners are given to relations and friends. The mother is considered impure till the forty-second day. On the forty-second she fasts for twelve hours, and goes to the shrine of Krishna with a cocoanut, some flowers, and two to four shillings (Re. 1 - Rs. 2) in cash, which she gives to the priest as a purifying offering. After this she mixes freely with the people of the house. Marriage ceremonies last three to ten days according to the means of the family. All their ceremonies are the same as those of Gujarát Bráhmans. They burn their dead. The heads of widows are not shaved but they are not allowed to marry. Social disputes are settled at meetings of the men of the caste. All can read and write Gujaráti and are pushing and prosperous.

Gujarát Vánis.

Gujarát Vánis, numbering 37 of whom 21 are males and 16 females, are found in small numbers in Kumta and Kárwár. They come from Cutch and like the Kánara Jains take the syllable *ji* after their name. The shrines of their family gods are in Cutch. Unlike the Jain Vánis of Cutch they have such family names as Dharamsi, Ladasya, Nangda, Momaya, Mota, Lapsya, Danda, and Khona. The personal names in ordinary use among men are, Uka, Punsí, Vardhmán, Kánji, Parbat, Ratansi, Rájpál, Sejpál, Hirji, Darsing, Keshavji, Narsi, and Mának; and among women, Mánbái, Ratanbái, Vejábái, Dhanbái, Lakmibái, Hirbái, and Matubái. Persons belonging to the same stock do not intermarry. They are a branch of the Jain community, but neither eat nor marry with other Jains. Most of them are stout, dark, and strongly made, the women resembling the men in colour and features. Their home tongue is Cutchi. Out of doors they talk either incorrect Kánarese or Maráthi with a Gujaráti accent. They live in two-storied houses with stone walls and tiled roofs without courtyards, but with verandas in front. They are strict vegetarians, their staple diet being rice, wheat, split pulse, clarified butter, and milk. They are great eaters being fond of clarified butter, milk, sugar, molasses, and gram. The men wear a waistcloth, a long coat, and the oval double-peaked Cutchi turban. Women wear the lower end of the robe hanging like a petticoat, and the upper end drawn over the head and shoulders. The bodice is open-backed and has short sleeves. They are energetic, hardworking, and thrifty, but hot-tempered and not very truthful. Their chief occupation is trading in cotton. They are well off. They rank with the local trading classes, and their daily life does not differ from that of Bhátíás and Lohánás. A family of five spend £1 10s. to £2 10s. (Rs. 15 - Rs. 25) a month. They are Jains, worshipping the Tirthankars as servants of Arhat the Supreme. Their religious Teachers or *jatis*, of whom there are many in Cutch though none in Kánara, are subject to the authority of high-priests called *shripuj*, who keep moving during the fair weather, and during the four rainy months, live in retreat at the first Jain temple they reach after the bursting of the rains. Both the priests and the high-priests live in celibacy. Unlike the Kánara Jains whose priests are either Jain Bráhmans or Jain priests, they employ Gujarát Bráhmans to cook and to perform their marriage, puberty, and death ceremonies. They take their meals before sunset, and use water brought by fishermen of the Moger or Khárví caste.

Boys are married between sixteen and twenty, and they are not bound to marry their daughters before they come of age. Unlike the Kánara Jains a birth or a death in a family is not considered to make the members of the family impure, except that for thirteen days they do not go to their temples. Their term of mourning for a death lasts for a year during which they perform no marriage or other joyful ceremonies. Their women sing on all joyful occasions, and wail when their caste people die. They are paid 3*d.* to 6*d.* (2-4 *ans.*) for singing and 1*s.* to 2*s.* (8 *ans.* - Re. 1) for wailing. On the sixth day after a birth relations and friends come to the house with ornaments and clothes for the child. It is named on the twelfth day. Offers of marriage come from the bridegroom's father who presents the bride with gold and silver ornaments and pays her parents £50 to £100 (Rs. 500 - Rs. 1000) as earnest-money which forms the girl's marriage settlement. Women sing Gujaráti songs for two days before the marriage day and parties from the bridegroom's and the bride's exchange repeated visits with presents and bands of music. On the marriage day both bride and bridegroom are rubbed with turmeric paste and bathed, and the bridegroom, wearing the marriage coronet, comes in procession to the bride's house, and, being received by her parents, walks with his bride three times round a square at the corners of which four wooden posts are planted. At the end of the third round the bride and bridegroom throw strings of flowers round each other's necks and stand in the square. The mother and father of the bride join the hands of the bride and bridegroom and pour water over them. A Bráhmaṇ priest kindles the sacred fire and the bride's parents present the bridegroom and the bride with clothes and ornaments, and the skirts of their garments are tied together. After a death they go to their temples on the third day and, sitting outside of the temple, hear sacred books read. On the thirteenth they feast their community, and on the fourteenth perform *mritábhishek* that is they get the Tirthankar's image washed, and then enter the temple. Their social disputes are enquired into and disposed of at meetings of adult castemen called the *panch* under the presidency of an hereditary headman called *shet*. They are very vigorous and hard-working, and teach their children English.

Komtigs, numbering 261 of whom 125 are males and 136 females, are found in Yellápur, Mundgod, Haliyál, and Sirsi. They live in towns. They are said to have come from Bellári in Madras and they still eat and marry with Bellári Komtigs though they speak Kánarese instead of Telugu. They seem to have come to Kánara in search of work. The names in common use among men are, Rámappa, Náráyanappa Govindappa, Bassappa, and Krishna; and among women, Tuláí, Gaṅga, Bhágirathi, Sitavva, Venkavva, Iravva, and Sundravva. They have neither surnames nor clan names. Their family god is Nágireshvar, whose shrine is at Bankápur in Dhárwár. They have no subdivisions. They are short, round-featured, and inclined to stoutness. Their Kánarese is largely mixed with Telugu words. They live in rows of one-storied houses with mud walls and tiled roofs. Their staple diet is rice and millet. They use no animal food and take neither liquor nor intoxicating drugs. They

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Komtigs.

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are temperate eaters, their food being simple but well dressed. Their special dishes are wheat cakes stuffed with boiled pulse mixed with molasses. The men wear the waistcloth, a short coat, a shouldercloth, and a headscarf; and the women pass the skirt of the robe between the feet and draw the upper end over the head like a veil. The bodice has a back and short sleeves. They are careful and neat in their dress, wearing Dhárwár and Belgaüm robes and keeping special clothes in store for holidays and family ceremonies. The women are fond of wearing sweet-scented flowers, and both men and women wear the gold and silver ornaments used by other high class Hindus. They are clean, hard-working, thrifty, and orderly, but they have a poor name for honesty. Their one hereditary calling is trading in grain, cloth, currystuffs, fruit, and oilman's stores. Boys attend vernacular schools from seven to sixteen when they begin to help their elders in trade; and women, besides looking after the house, help their husbands in the shop. Some of them own land which they lease to tenants. They are free from debt and make good steady incomes as traders. As a class they are well-to-do. They rank next to Bráhmans and claim superiority over Vánis and Sonárs. They take no food except what is cooked either by their own people or by Dravid Bráhmans. They have two meals a day, about noon and about eight in the evening. Most of the day is spent in their shops. Their busy season lasts from December to May, and their dull season from June to November. The ordinary monthly charges of a family of a husband, a wife, two children, and an old relation are about 16s. (Rs. 8). The house costs £7 10s. to £50 (Rs. 75 - Rs. 500); the furniture £2 10s. to £10 (Rs. 25 - Rs. 100); and their special ceremonies £5 to £20 (Rs. 50 - Rs. 200). They are religious, employing Bráhmans to perform their ceremonies and paying them great respect. Their spiritual Teacher is Kabir-bháskaráchárya, a Shaiv Bráhman who lives in celibacy at the Náráyan Devaru monastery in the Bellári district. They have faith in soothsaying and believe in evil spirits, ghosts, and village gods. Their chief deities are Venkatramana and Mahádev. They are Smárts and make pilgrimages to Gokarn, Benares, Rámeshvar, Pandharpur, and Tirupati in North Arkot, and offer blood sacrifices to village gods. They keep images of household gods in their houses and worship them every day before taking their meals. Widow marriage is not allowed, but polygamy is common. Girls are married between six and twelve, and boys between sixteen and twenty. They burn their dead and mourn them ten days. Their customs are almost the same as those of Vánis. Social disputes are enquired into at meetings of adult castemen and the proceedings submitted for orders to the Teacher, who has the power of fining, expelling, and readmitting offenders. Both boys and girls go to school. They are likely to rise in importance.

Márwár Vánis.

Márwár Vánis, numbering 21 of whom 19 are males and 2 females, are found both in the towns and villages of Haliyál. They take their name from the country of Márwár. Their ancestors are said to have come many years ago from Shirohi and Jodhpur, and they say that they eat and intermarry with the Vánis of those

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TRADERS.

Márwar Vánis.

parts. Their home tongue is Márvádi. The names of men are, Shiláji, Rájáram, Hiráji, Motiji, Limbáji, Hiruji, Bhangáji, Amarji and Jesáji; and of women, Sampa, Jettu, Kudavi, Kemi, Sadu, Lemi, and Sembi. They have no surnames. They belong to three leading classes or stocks, Ráthor, Pavár, and Chohán. Their family god is Ambu-Jaipál and Hiláji whose shrines are at Shirohi in Márwár. Families belonging to the same stock do not intermarry. There are no subdivisions. The men are of the middle height, wheat-coloured, and spare, but strongly made and with well-cut features; the women are shorter and disposed to stoutness. Their houses are one-storied with mud or stone walls and tiled roofs. They stand in rows in the markets of towns and large villages. Their furniture consists of palm-leaf mats, copper pots, and wooden boxes. Their staple diet is wheat and bread, and they are temperate eaters and do not drink liquor or eat flesh. They are good cooks, their holiday dishes being *malgadi* or wheat-flour cakes sweetened with molasses and fried in clarified butter, and *shiri* balls of wheat-flour roasted and mixed with sugar. The men wear the waist-cloth, a long white coat, a shouldercloth, and a small tightly wound two-coloured turban. The women wear a petticoat with many folds falling to the ankle, a short-sleeved and open-backed bodice, and an upper robe or scarf of which one end is fastened at the waist and the other end drawn over the head and face and held in one hand. The men wear ear-rings, gold finger-rings, gold necklaces, and silver girdles; and the women ear, nose, and finger rings, and necklaces of gold, bone bracelets, glass bangles, and silver anklets and toe-rings. They keep a store of rich clothes for holiday wear. They are clean, miserly, cunning, and exacting, and have a poor name for honesty. Their hereditary calling is trade. Some deal in pearls and some in cloth, some in grain and spices and oilman's stores, and some are moneylenders. Boys begin to trade between sixteen and eighteen. The women do not help the men in their calling. Their profits are steady and large. They lend to each other at six per cent on personal security, but they are generally free from debt. Many of them own land. They rank as traders and eat with none but Indra, Pancham, and Chaturth Jains. Marátha Shimpis and Kunbis take food prepared by them. The men attend to their shops and the women to their houses from sunrise to sunset. They take two meals a day about noon and about eight. Like other traders their busy season lasts from December to May. The ordinary monthly cost of a family of five is about 16s. (Rs. 8). Their furniture is worth £2 10s. to £10 (Rs. 25-Rs. 100), and their house £10 to £50 (Rs. 100-Rs. 500). They are Shrávak Jains in religion, but respect Gaud Bráhmans, who perform their marriage ceremonies. Their chief object of worship is Párasnáth. They go on pilgrimage to Shirohi, Ahmadabad, and Mount Abu. Their spiritual Teacher or *shripuj* is a Jain ascetic, who lives in celibacy at Jodhpur in Márwar. He has a number of disciples who are trained under him in Sanskrit and theology. On the death of the Teacher the community chooses the best of the disciples; the rest continue under him. The head Teacher has no fixed abode. He moves from place to place visiting his followers, stopping at Jain temples, and receiving sub-